Shadow Tree Series
Volume 1

THE BOOK OF SELF CREATION

Jacobus G. Swart

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The "Shadow Tree Series" comprises a unique collection of Western Esoteric studies and practices which Jacobus Swart, spiritual successor to William G. Gray, has actuated and taught over a period of forty years. Regarding the author of this series, William Gray wrote "It is well to bear in mind that Jacobus Swart is firstly and lastly a staunchly practising member of the Western Inner Tradition and perforce writes from that specific angle alone. Moreover, he writes well, lucidly, and absolutely honestly."

"The Book of Self Creation" is a study guide for all who seek God within and who prefer to steer the courses of their lives in a personal manner. The doctrines and techniques addressed in this book will aid practitioners in the expansion of personal consciousness and spiritual evolution. Combining the principles and teachings of Kabbalah and Ceremonial Magic, the book offers step by step instructions on the conscious creation of physical life circumstances, such being always in harmony with the mind-set of the practitioner.

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Volume 1

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THE SANGREAL SODALITY PRESS
Johannesburg, Gauteng, South Africa

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Dedicated to Gidon Fainman

"Unbreakable are links of love which faith and friendship forge among all souls discerning one another by the Light within them. Welcome indeed are they that enter with entitlement our closest circles of companionship."

—William G. Gray (*The Sangreal Sacrament*)

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Hebrew Transliteration

There are transliterations of Hebrew words and phrases throughout this work. In this regard I have employed the following method:

The Hebrew vowels are pronounced:

> "a" — like "a" in "f**a**ther";
> "e" — like the "e" in "l**e**t" or the way the English pronounce the word "Air" without enunciating the "r";
> "i" — like the "ee" in "s**ee**k";
> "o" — like the "o" in "n**o**t" or the longer "au" in "n**au**ght"; or again like the sound of the word "**Awe**";
> "u" — like the "oo" in "m**oo**d";
> "uh" — like the "u" in "h**u**rt" or the "ea" in "h**ea**rd";
> "ai" — like the letter "y" in "m**y**" or "igh" in "h**igh**" or like the sound of the word "**eye**"; and
> "ei" — like the "ay" in "h**ay**."

The remaining consonants are as written, except for:

> "ch" which is pronounced like the guttural "ch" in the Scottish "Lo**ch**" or the equivalent in the German "I**ch**," and "tz" which sounds like the "tz" in "Ri**tz**" or like the "ts" in "hear**ts**."

In most cases an apostrophe (**'**) indicates a glottal stop or a small break to separate sections of a word or create a double syllable, etc. For example, I often hear people speak of *Daat* (Knowledge), sounding one long "*ah*" between the "*D*" and the concluding "*T*." The correct pronunciation is however *Da'at*, the apostrophe indicating that the term comprises actually two syllables, "*dah*" and "*aht*." In this word a quick glottal stop separates the one syllable from the other.

One further rule is that the accent in Hebrew is more often than not placed on the last syllable of the word. Of course there are numerous instances which disprove this rule, but it applies almost throughout Hebrew incantations, e.g. those to be found in Merkavistic literature.

INTRODUCTION

A fellow Companion of the Western Inner Way asked what turned out to be a most difficult question for me to answer. He queried the readership I meant to target with this book. The truth of the matter is that I simply did not contemplate only certain individuals or select groups reading this text, or even that any readers may find the terminology employed throughout this work somewhat difficult to understand. So for whom is this book written? For all who seek God within and who would prefer to steer the course of their lives in a personal manner. In this regard, this book is not written exclusively for "rationalists," since reason is not the primary instrument at our disposal on the road to self-discovery and self-creation. However, neither is it intended specifically for "sensationalists." Physical sensation is equally not the ultimate basis of our "Inner Knowledge" and "Spiritual Growth." We cannot reject feeling and rest on thinking alone. Thus I am calling on both the "rational" and "emotional" aspects of the reader, and am addressing those who will "think" and "feel" with me in this discourse, since this study lies between mind and body, both pushing the "I" towards a greater realisation of "God within."

The material shared in this book might appear most odd and farfetched to the average reader. However, after many years of practical employment of the teachings and techniques addressed here, I can assure you that this book comprises no fanciful notions. Besides employing these doctrines and practices to expand my consciousness and to evolve spiritually, I have used this information to consciously create my daily physical circumstances, and avert life threatening conditions.

So I am asking you to hear me out, and then make up your mind as to the verity of these teachings. I will not only impart the theory, but will share related techniques as well. The latter can be

easily and comfortably worked, the only danger being the "fears" you may have "bought into" regarding possible detrimental effects on your body, mind, soul and spirit. Such fears are easily alleviated when one aligns oneself with the "Divine Intention" *inside* oneself. In this regard, my late mentor gave me the following advice years ago, and I have found it of inestimable value. Prior to studying any Kabbalistic material, one should sit for a few seconds in a restful, peaceful manner with eyes shut, and meditate on these words:

> "Open my eyes so that I may perceive the wonders of Your teaching."

Whisper this phrase repeatedly, and allow yourself to "feel" the meaning of the words you are uttering. Do not go on a mental trip, i.e. trying to explain the meaning of the phrase you are contemplating. Simply repeat the words and allow yourself to sense their meaning by experiencing what they "feel like" inside you. Continue with this for a while, then read the section you wish to study. It is often a good idea to read a section in its entirety, without trying to perceive the meaning within it, then to pause for a few seconds, and only afterwards attempting to understand the meaning of what was written. In this way you might start implementing an important teaching of *Kabbalah* within yourself, the one which enjoins us to unite two "worlds"—the "Inner" and the "Outer." By allowing yourself to develop a "feeling appreciation" of what you are reading, you learn to surrender to the words. You open yourself, abandon the "me," and purge arrogance and bias. You simply try to sense within your being what is being portrayed in the specific section you are reading. This action halts the expansion of your ego, and increases your chances of obtaining "True Knowledge."

There are always two sides to imparting a teaching. Firstly there is its transmission to the recipient. Secondly, the recipient must be a container capable of receiving the "higher mysteries hidden in the spaces" as it were, since words alone cannot express these teachings. They must be experienced directly. The act of surrendering to the words of a teaching, of sensing their meaning within your soul, is the first step in the direction of encountering the teaching in the most direct sense possible. Teachings, generally

understood as esoteric or mystical in all traditions, are mostly written down nowadays, and available to all and sundry for personal perusal. It must however be made quite clear, that though you may read information on *Kabbalah*, Magic and related traditions from printed pages, what turns these teachings into such enigmas is the very fact that their true perception hinges on the condition of your "Self," your real "Inner Being" or Spirit.

By starting with this method of sensing the meaning of these texts through a "feeling appreciation" rather than a "thinking" one, you move in the direction of what is called *Devekut*, "Divine Union," a process we will discuss more fully later in this first volume. For now it is enough to know that it refers to you aiming to achieve a "Sacred Union" with God inside yourself. This ultimately enables you to gain true knowledge acquired from encountering the "sacred" within your own being.

Now, both Kabbalists and Ritual Magicians are inclined to portray those persisting within mainstream religions, to be spiritually poor, yet it is not necessary to be a "mystic" to be a Kabbalist or a Ceremonial Magician, for that matter, since many of those who pursue the study of these subjects, are not particularly mystically minded at all. They may have no practical experience of the unique metaphorical systems of these traditions, and maybe calling themselves "Kabbalists" might be wrong. Nevertheless, they are fellow voyagers in the realms of "Divine Revelation," who might be contributing as much to the survival of these traditions as a practising Kabbalist does.

Of course, it is the one working with both the theoretical and the practical aspects of these traditions, literally acting as a conduit directing the Divine Force-flow into mundane existence, who is able to *live* the real meaning of *Kabbalah* and Ritual Magic. In this regard, I am truly fortunate to have had the opportunity of studying and working for a period of about fourteen years with William G. Gray, the astute English occultist who approached both *Kabbalah* and the Western Mystery Tradition with basic "common sense." It is to him that I owe the spiritual sensibilities incorporated in my own life.

However, regarding the subject of study, you will eventually notice that when you say "I understand," you really only understand your own interpretation of what is said or written, i.e.

the contents of your own mind. Your understanding depends on *your* abilities to perceive, and *your* mental and emotional states at the time of reading anything, will play a major role in how you perceive or understand the subject matter at hand. It is thus of utmost importance to read paragraphs and chapters from as many angles possible. Since your mental and emotional stances changes throughout the day, you will understand anything you read in various ways, such comprehension being always in harmony with mood and mind-set. Remember you will always look at the world through "'me'-coloured glasses." Thus, when you read something while in an angry frame of mind, you will understand what you read in an "angry" way. I can assure you that if you are in a "sexy mood," quite innocent material can turn into amazing pornography! It is because of this very factor, that you will gain the greatest benefit from spiritual literature, when you can encounter this material from as many perspectives, i.e. moods and mind-sets, as possible.

In my estimation the important principle in "learning" any teaching is the "fetching out" factor, the surfacing from inside yourself that which is there already. Books may bring out objective conscious recognition of it on normal focal levels, but that is all they will do. We suppose we are "pushing knowledge into people" by means of books and external instruction. In point of fact, how much are we fetching out of them by stimulating their imagination with meaningful symbology which evokes the right responses from them? We are certainly not isolated little "islands," as many would have it. Each of us is greatly impacted upon by those we meet in our lives. In fact, you and those you encounter are sometimes going to be disturbed to your very depths by what you will bring out of one another.

However, what we should be doing is guide the currents of consciousness which circulate through the "Ocean of Awareness" we all share, so that everyone benefits because of the modulations we made. In one way it is like a flow of pure energy. Each separate mind that uses it, is processing it in some way which will affect other minds accepting it. We live in a "sea" of each other's thoughts, and in this regard I have been impacted upon in the most meaningful manner imaginable. My life is constantly enriched by the "waves" my Spiritual Companions are making in this vast

ocean of consciousness. In fact, this book is the product of what they managed to fetch out of me, hence I need to offer my most heartfelt thanks to Gloria, my mistress, my wife, my source of inspiration, the love of my life, who taught me that one is never too old to have a happy childhood; to William G. Gray, my beloved Father-Brother in the Blessed Blood, whose firm dedication to clarity and common sense, have helped me to expand my consciousness in absolutely the most meaningful way; to Norma Cosani, Gidon Fainman, John Jones, Geraldine Talbot, Marq and Penny Smith, Francois le Roux and Gerhard Muller, my intimate Companions in Temple *Lux Occidentis in Extensio* of the Sangreal Sodality in South Africa, whose kindness and compassion are beyond measure, and who taught me what companionship is all about; to Marcus Claridge and Hamish Gilbert, my Companions in the *Lux in Quercus* Temple in Britain, whose thoughtfulness and appreciation of this book have spurred me on to greater action; to Tünde Gelenscér and Bence Bodnar, my magical Companions in Budapest, who kept insisting that this text be brought into print; to Vilmosh Bodnar, my godson, who is contributing so enormously to the sparkle in my life; to all those Companions on our internet forums, "whose Names are known unto Omniscience alone," and whose inspired queries have greatly influenced the contents of this book.

I would like to offer my special gratitude to Norma Cosani, Marq Smith, Geraldine Talbot and Gerhardus Muller who took time of their busy daily schedules to read this book, offer advice, rectify spelling, advise on grammar, and who did not hesitate to "call me to duty" when it came to unravelling what appeared ambiguous and obscure.

I now leave this book in your care, and pray you will gain maximum benefit from working these teachings and techniques.

Jacobus Swart
Johannesburg
March 2009

Chapter 1
KABBALAH: FACTS & FICTION

A. Introduction

There has been a lot of bickering about what *Kabbalah* is and what it is not. Opinions have ranged from those who insist that *Kabbalah* is exclusively Jewish to those who would have the most foreign elements included in this tradition. I have no contention with the claim that traditional *Kabbalah* is entirely Jewish in origin. However, I am equally aware that *Kabbalah* did not remain Jewish throughout the centuries of its existence, and that it diversified into what could be termed "cross-cultural factions," e.g. "*Jewish Kabbalah*," "*Christian Kabbalah*" and "*Hermetic Kabbalah*." While these factions can certainly be perceived to be separate entities, all of them are based on fundamental doctrines developed in traditional *Kabbalah*.

I fully accept that much diversification has been going on regarding the fundamental teachings of this tradition, especially over the last century. However, having closely investigated such "doctrinal variances," it is absolutely clear that this wonderful tradition would become meaningless when its fundamental principles are compromised. In other words, principle Kabbalistic teachings and rudimentary reasoning cannot simply be altered in accordance with some personal whim. Hence it is necessary to understand the central, vital core teachings behind this Tradition, before adjusting parameters in alignment with personal perceptions. One simply can no longer speak of *Kabbalah* when the supposedly stable primary symbols and doctrines of this tradition have been sacrificed in the fray. Such has been the case in a lot of works written in the name of *Kabbalah*, and which have little or no relation to the Tradition.....

B. The Rise of *Kabbalah*

I find it somewhat difficult to understand how, in the face of all available evidence to the contrary, the ultra-orthodox Jewish faction could continue having us believe that *Kabbalah* represents a uniform, coherent body of mystical teachings which God gave to Moses (some say Adam), from whom it was passed intact down the ages from one chosen rabbinical authority to another. I suspect this claim has something to do with a most problematic issue to be found in spiritual traditions, one that needs to be faced fairly and squarely, especially as it negatively impacts the world of religion like a plague.

I am referring to the general tendency to consider traditions labelled "ancient" to be "good," and the view that anything contemporary cannot compare with the "Wisdom of the Ancients." I suppose in another couple of thousand years what is written today will be similarly categorized. However, plain common sense would tell one that just as much rubbish was written in ancient days as we find in our times, and equally profound and inspired material is penned today as in ancient writings.

Also, what is the difference between a tradition said to have been given by God to Adam, or one inspired by God in the 13th century and transmitted through Moses de Leon, the supposed author/editor of the *Sefer ha-Zohar* (*The Book of Splendour*)? Absolutely nothing, except that those who wrote in the Middle Ages were having the same problems we are facing in our own times. They were battling fellow religionists unwilling to give credence to anything not authored by some or other venerated ancient authority, i.e. at least one recognised as such by tradition, legend, or both. We similarly have to deal with the inevitable "one-up-man-ship" of the "Wisdom of the Ages" and infallibility of the "Sages of those Ages," whether history tells us otherwise or not. Equally, whether one recognises this as a prodigious load of baloney or not, this dreadful situation forced serious thinkers, who would have liked their personal output to be taken seriously, to attribute their own writings to some or other religious personality with a legendary reputation. This kind of thing is still happening in our day, believe it or not!

As far as the history of *Kabbalah* is concerned, we are

faced with a battle raging between fundamentalist religionists not willing to concede the validity of serious historical research, especially when such investigation has proven conclusively that the tradition called "*Kabbalah*" indeed started in the Middle Ages. It would seem they think that if they have to admit the validity of verifiable facts, this would minimize the authenticity of the tradition. Since I do not care whether a tradition is two thousand years, two hundred years or two years old, this makes absolutely no sense to me at all. It is surely the teaching that is important, and how meaningful it is to us *NOW*. The issue is clearly again the "older-is-better-virus" which appears to be at work here, and it is high time somebody does something about that.....

C. Ten and not Nine, Ten and not Eleven

So many people, having perused the voluminous output of Hermetic Kabbalists, and the constant rehashing of material by the same, inevitably suppose the Tree of Life to be the entire *Kabbalah*, and that there is nothing else to it. Hence the terms "*Kabbalah*" and "Tree of Life" have become virtually synonymous. In fact, most of the popular texts dealing with *Kabbalah*, especially those dealing with the subject matter from the perspectives of the Western Mystery Tradition, automatically address the topic in terms of the ten *Sefirot* with hardly any reference to anything else Kabbalism might entail. It is also worth noting that most of the modern studies readily available on bookshelves around the globe, pertain to attributions made to the ten *Sefirot* and twenty-two "Paths," always from the vista of "*Hermetic Kabbalah*."

On the other hand, when the same topic is raised in traditional Kabbalistic circles, it is equally automatically addressed virtually exclusively from the angle of "*Lurianic Kabbalah*," the general opinion being that the Lurianic treatment of the Sefirotic Tree is the only authentic one, and all others are invalid. Nothing could be further from the truth, and I believe it a serious error to simply dismiss earlier teachings, or consider them to be without any value. However, we should always remember that *Kabbalah* has its own "sacred language," and we need to keenly observe how its associated symbols, e.g. the *Etz Chayim* (Tree of Life), etc., were interpreted and reinterpreted, and how they are perverted into meanings they weren't designed for in first place.

Of course it is not only "sacred symbols" which have suffered abuse. The same can be said of our daily spoken languages in which ordinary words have been debased to such an extent, that their original plain meanings have been lost altogether. Many battles are being fought because we no longer have a uniform comprehension of the meanings of words, and they have come to mean different things to different people.

My contention here is that I have witnessed a hijacking and misapplication of Kabbalistic concepts for more years than I care to remember. This subject must be addressed, not from a specifically "finger pointing" angle, but from the clarity of consciousness which tells us that the words and symbols of all

languages, whether the ordinary spoken ones or those of the sacred religious or "inner" traditions, need to be clearly understood in terms of their original intentions and meanings, before they are applied effectively and comparatively elsewhere.

Let me make it clear that I am not claiming that all modern interpretation of Kabbalistic concepts are "perversions." The history of this Tradition shows perfectly clearly that its concepts were of great interest to both Jews and Gentiles alike, and many amongst the latter were actually taught our hidden mysteries by astute Rabbis. History also shows that the concepts and teachings have undergone major transformations during the long period of their development. The doctrine of the ten *Sefirot* is a case in point, since it is vastly different in *Lurianic Kabbalah* from the way the early Kabbalists in the south of France, or in Spain, understood the topic.

The teachings of traditions get reinterpreted all the time, and while basic formulae remain the same, applications and exegesis have undergone many changes over the period of development. In fact, Judaism itself has undergone many changes since the destruction of the second Temple, and the modern religion can hardly be equated with the one practiced in the very precincts of that ancient "*House of God*." Again this has been the case with all spiritual traditions. Change in all spheres of existence is the only constant we can be sure of, and the teachings of *Kabbalah* will probably undergo many changes in the future. Some of these *are* "perversions" and some are not. So what's the difference? Simply this, to speak and use any language, we must understand the "words" we are using. If you purport to speak English, you cannot tell me the word "hand" actually refers to a "nose." Those familiar with the vernacular know this statement to be false, however much you may argue philosophically or use the rules of formal logic to convince them otherwise.....

D. Right, Left and Centre

A very interesting aspect of the Tree of Life is how it resolves opposites into a balance. This pertains to the concept of the "*Three Pillars*." In *Kabbalah* opposites are viewed as being basically on the same level. For example what is a virtue today may be a vice tomorrow, which could again reverse the day after, and so on. It is agreed that we live between opposites in this world, in fact we need both in order to find our way between them into the inner Adytum of Spirit. The Kabbalist believes that everything comes from God. Everything is the directing of Divine Energy. Man acts like a prism for this Energy for better or for worse. He has to direct the Divine Energy that comes down to him, and thus sin is only a misdirection or a misuse of Divine Energy, therefore "missing the point." It is still Divine Energy, and we humans have to realise that just as the good in us saves us from the worst in ourselves, so does the worst save us from the good in us paving a hell-bent path.

Now, in early *Kabbalah* the "Three Pillars" of the Kabbalistic Tree of Life were called "Three Lines." These lines were respectively named the "Line of *Chochmah*," the "Line of *Binah*" and the "Line of *Da'at*." However, while early Kabbalistic authors like Gikatilla did not specifically use the word "Pillar," there is no reason why we should not refer to the three "lines" as the "Pillar of Wisdom" on the right, the "Pillar of Understanding" on the left, and the "Pillar of Knowledge" in the centre. After all, today the "lines" between the *Sefirot* are generally referred to as "Paths," while in Hebrew they are termed "*Tzinorot*" which are best translated "pipes" or "conduits." Yet I see no reason why they should not be called "Paths" in English.

Regarding the three "Pillars/Lines," one of the differences between the early teachings and modern approaches pertains to their naming. Today they are respectively called the "Pillar of Severity" on the left, the "Pillar of Mercy" on the right, and some say the "Pillar of Mildness" in the centre. This is different in early *Kabbalah*. Does this matter? To some degree yes, since Kabbalists like Gikatilla, wanted us to understand that the *sefirot* comprising each of the "Pillars/Lines" are actually different stages of "unfoldment" of one central concept, e.g. those on the left were

considered different levels of "*Binah*" (Understanding), those on the right different aspects of "*Chochmah*" (Wisdom), whilst those in the centre represented the different stages of "*Da'at*" (Knowledge). Hence they considered the stages from Malchut (*Kingdom*), through *Yesod* (Foundation) and *Tiferet* (Beauty) to *Keter* (Crown), to represent different levels of *Da'at* (Knowledge or perhaps better "Knowing").

Of course, this is an over-simplification in the extreme. While quite advanced for the average researcher, the teachings of Gikatilla in the "*Sha'arei Orah*"[127] represent only the very basics of a more elaborate topic, one greatly developed and expanded upon by later Kabbalists, until it eventually became a most complex "holographic" study, so to speak.....

Chapter 2
FROM "NOTHING" TO "SOMETHING"

A. *Ain Sof:* "The Eternal No-Thing"

How can one speak of that which is unknown? After all, I am to speak of the *Nothing*, that which is not a thing, yet emanates all things and is at the same time all things. How shall I say it? Before the beginning there was *Nothing—No Thing—Nothing*, and yet this *No Thing* is *Absolute Essence*, *Absolute Potential*. It is difficult to steer the mind towards perceiving that which is beyond human conception, even though this Absolute Essence also comprises the ordinary mind. One cannot even comprehend *It* in ecstasy since *It* is stillness, and yet one can almost *feel* understanding, *sense It* somehow without mind or body in the silence of the spirit; *know It* within ones soul.

Prior to all things, to all creation, to everything that is manifested, including space and time, there was only *No-Thing*. *It* was coined *Ain Sof* (אין סוף – Infinite Nothing) in the Provence School of early *Kabbalah*. We are faced with seemingly two ideas—*Nothing* and *Infinity*, but, even though there is apparent duality, *It* is essentially One and not two. The *Absence of Things* and *Infinity* are essentially One. *Ain Sof* is the *Infinity of the Absence of Things*, and as the beginning of all things is the *No-Thing*, so is the end of all existence the *No-Thing*. This *Nothingness*, as *It* is sometimes called, is understood in *Kabbalah* to be the highest Level of Spirit.

So, we commence with the *Nothing* from which all "somethings" derive. Termed *Ain* in Hebrew, literally meaning "without" or "absence," *It* is *No-Thing* because it is the "Absence of Things." However, there is no finiteness here. *It* is infinite—*Sof* in Hebrew. *Ain Sof*, the closest description we have of Ultimate Reality, has been translated "the Endless One," "Infinite Being,"

"the Infinite," "The Ultimate Nothingness," and "The Nothingness without End." The *No-Thing* does not exist in Time, yet *It* emanates Time and *is* also Time. *It* is both *No-Thing* and *all things* simultaneously. *It* is an *Eternal Now*, which overtakes running Time while standing still. *It* is what *It* is within *Itself*.

This is a state of being most powerfully realised when ones "attentive awakeness" is focussing inwards on *Itself*, on the *Experiencer*; the One who mediates thinking and feeling; the One who is expressing these in actions; the One who is the *Essence* which binds all experiences together; the One who says "My thoughts.....my feelings." This is the *Self*, the "I" who, like the *Eternal No-Thing*, is beyond thinking and feeling, yet able to manifest all manner of thought and emotions. In fact, the *Self* is one with the *No-Thing*, yet, while *It* is God in its own right, *It* is only part of the Eternal Living Spirit. So, *Ain v'Ani*, *Nothing* and the *Self*, comprise the reason *for* and *behind* all existence, giving meaning to mind and soul. Again, this is the *Experiencer* who, being *No-Thing*, creates things out of *Itself*. Hence the Eternal Living Spirit is able to experience *Itself* through all manifestation, through everything *It* has projected into the realm of Time–Space–Events.....

B. "Three-Acting-Together-As-One"

Returning to the subject of manifestation as a whole, we understand there is really an entire hierarchy of forces holding the basic constituents of life together: molecule to molecule in liquids and solids, atom to atom in molecules, electrons to nuclei in atoms, protons to other protons and neutrons in nuclei. The first three types of force patterns are due to electrons and protons being oppositely charged , and hence attracting one another. However, the entire process is based on a "Law of Three-acting-together-as-One," which appears to govern all manifestation. All life-processes are based on a principle of three qualities acting together as one.[12]

The study of the Law of Threes, or what could be termed the "Ternary," is very interesting indeed, but of course we first have to understand the "Binary," the 1 + 1 or polarized qualities, which are only solved when they are balanced into a third quality between the two opposite poles of the binary. Here, instead of the logical 1 + 1 = 2, the binary 1 + 1 actually equals 3, and that 3 is a sacred number in many spiritual traditions. Its sign is the *Triangle*, the separate three corner points of which constitute a " Ternary," but when "acting-together-as-One," creates a fourth quality. Thus we arrive at the strange calculation: 1 + 1 = 3 = 4, or the "Tetrad."

For anything to manifest as an "Event" within "Time–Space," there must firstly be a positive, active and dynamic element or force to initiate the process of manifestation. Secondly there has to be a passive and receptive element receiving the flow from the positive element. A third principle then ensues as a result of the meeting between the active and the passive elements, combining them into the "neutral," and a new unit results from the "three-acting-together-as-One."

Take for example the *Atom*, comprising the positive proton, negative electron and neutral neutron. *Proton*, *Neutron* and *Electron* function together in a single unit called the *Atom*. Another example is the *Embryonic Disk* from which our physical bodies derive. It consists of three cells called an *Ectoderm*, *Mesoderm* and *Endoderm*, all acting together as the basic substance of our human flesh.

While not referring to it in such a direct manner, this process was delineated in our discussion of the Eternal No-Thing.

In fact, *Ain Sof Aur* is this very process of "*Three-acting-together-as-One*," each of the "three" being part of the selfsameness of the *Great Unmanifest*. *Ain* is the *Infinitely Small* or the "*Positive Seed*," so to speak, whereas *Sof*, meaning "*Without End*," represents the *Infinitely Big*, or the "*Negative Womb*." These two factors are the "Divine opposites" or polarities, the balancing or relationship of which creates *Aur*, *Light* or Energy as a neutral force emanating everywhere at once. Finally *Ain Sof Aur* conjointly creates a fourth principle or quality, which is the three-dimensional reality of *Time–Space–Events*.....

C. Space, Time and Events

I, like everyone else, have had my own personal *"sturm und drang*" about God and existence. However, in the back of my mind I always believed that, if I could get beyond this internal conflict, I might be able to realise *Ain Sof*. Eventually I reached a fundamental understanding that existence revolves around the still centre of the "Life/Death Principle." In my quest for what I perceived to be the hidden truth, I personified "Death" as a "Mother archetype," and through a most intimate communication with this anthropomorphized principle, I was led to comprehend a "Model of the Universe," that blueprint of existence which Kabbalists call the *Etz Chayim* or Tree of Life. With this tool I was able to face basic issues of existence, like the question of "Time."

It is certainly most important to grasp the "Ternary of Time" if one wants to understand what is happening within the womb of our Great Mother, which is the eternal process of genesis, the "*Ladder of Descending and Ascending Stages*" commencing in the "Hidden Origin," unfolding in the evolution of all existence throughout cosmos, and returning back into the "Infinite No-Thing." This is the fundamental meaning of the "Tree of Life," and once this is understood, one can reverse the machine of time for oneself so to speak, and reach back to the original state of *Perfect Peace Profound* within the *Eternal Life/Death Process*.

In fact, the so-called "*Abyss*," shown on the Kabbalistic Tree of Life, is in one sense the vagina of the Great Mother, and the seven *Sefirot* below it the creation of all that *was*, *is* and ever *will be*, constantly emanating out of that "Dark Womb in the Now." Conjointly, the three "Supernal *Sefirot*," that is, the three Spheres above the *Abyss*, might then be considered the "Male Seed" of the *Great Emanator*, suggested by the Upper Triangle, or the Hebrew letter *Alef* (א), the *Life–Death* principle of all that is and all that is not. This would be altogether beyond time since even time must issue from the womb of the Great Mother. Comprehending this will facilitate the ability to reverse the machinations of time within ones own being, but *Time* itself is a Ternary.....

D. Fate, Destiny and Free Will

Now, earlier we indicated that we could view the *Past* as "negative," the *Future* "positive" and the *Present* "neutral" in the *Time-ternary*. Compared to the *Man–Archetype–Nature Ternary*, it can be said that *Nature* and its manifestations are products of the *Past* comprising *Fate*, hence considered *Passive*, while *Man* with his *Free Will* pertains to the *Future*. However, it is the *Archetype* which is the *Eternal Now*—the *Present*—and which, because of *Its* wonderful inherent balance, can be called *Providence* or *Destiny*. Our *Destiny* lies in the *Present* and not in the Future.....

Chapter 3
THE TRIPLE SOUL
&
SHADOW BODIES

A. Introduction

The material presented here is purely introductory. The subject comprises many angles of approach, but I intend focussing for now on what I understand to be a model which you can apply practically with great success. Although it will be apparent that we could broaden this discussion, I am going to concentrate exclusively on what appears to me to be directly relevant to the basic aim of this discussion, which is to understand the "Soul in Man" in a functional manner from Kabbalistic perspectives. Again we need to remember that *Kabbalah* is a vast tradition, and that there is an incredible amount of material which can be called interesting. While we may want to study all of this intriguing knowledge, it would take more than this lifetime to do so. However, there are the pressing needs of living in this world which we must consider, not only as individuals in terms of our individual needs, but also in society where we are seeking to serve in order to make our world a better place.

It is for this reason that I have encouraged students to cut their spiritual activities to what can be termed "essentials." There is really no choice as far as this is concerned, because one cannot hope to achieve anything of relevance if attention is diverted into too many directions. Again, the problem with *Kabbalah*, as well as the whole of the Western Mystery Tradition for that matter, is that its doctrines cover a vast domain. These will keep your attention moving along all sorts of lines, but eventually you must move away from what is interesting to what is relevant in your life at any moment in time.....

B. The Three Selves

1. THE *NEFESH*

Let us start with "Personal Consciousness," and look at its different degrees of expression in manifestation, i.e. the three aspects of the soul, or the three "Selves" of man. The grossest level of the three is the *Nefesh*, which we can rightly claim is the subconscious, or unconscious as modern psychology would have it. Through personal experience, many have come to know this aspect as an entirely separate consciousness, or "entity," from the conscious mind. I personally do not like the term "unconscious," since the *Nefesh* is certainly conscious, but it is not conscious that it is conscious. The animal "knows," but does not know that it knows. The same with the "Animal Self" (*Nefesh*) in us. It is an "Instinctual Self," but not the "Intuitive Self." Intuition is on a much more elevated level than instinct. The *Nefesh* is called the "animal–vegetable–mineral–soul." Everything, whatever and wherever in existence, whether it be a mineral, plant or animal, has a soul vital to its existence, and this is the "Instinctual Self."

The *Nefesh* is totally enmeshed with the physical body and is, in fact, responsible for keeping the engine of the body functioning in this world. If the "Instinctual Self" gets a phobia, which it can and frequently does, it can cause incredible harm to the physical body. It has a primitive, deductive form of reasoning, in fact, "logical" does not come into its frame of reference, since it behaves instinctively through the five senses. It creates a pattern inside itself, and then behaves in accordance with that pattern. In this regard the statement "caught in a destructive rut" can be quite apt. If your *Nefesh* is convinced that there is no longer a reason to live, it will attempt to destroy the body, even though you, the "Reasoning Self," might have no thoughts on suicide at all. The "Instinctual Self" will attempt to destroy you, and it will do so in a way peculiar to itself.....

2. THE *RU'ACH* AND *NESHAMAH*

As said, the *Nefesh* and the *Ru'ach* reside conjointly in the physical body, each performing a unique and special task necessary for the proper functioning of life in terms of behaving and thinking as a human. However, the "mental" capabilities of the two selves are very different, since, as said, the "instinctual self" can remember, and has a deductive reasoning similar to all the animals on this planet, whereas the "conscious self" cannot remember a single thought after it has been released from the attention in the "*Now*, and thus has to rely on the *Nefesh* to retrieve required memories. If you have a very good relationship with your *Nefesh*, your memory ability becomes truly remarkable. One can literally turn into a "walking encyclopaedia," so to speak. Those who suffer from a very bad memory, also have a poor relationship with their own "Instinctual Selves." The *Nefesh* is not necessarily "out of control" in such instances. It simply means the relationship between their "Instinctual Soul" and "Awake Self" is not that good.

The two major abilities of the "Conscious Self" are *reasoning*—which is inductive, thus giving man an advantage over animals), and *will*—which it can use hypnotically, and is in fact stronger than the will of the *Nefesh*. In this case it is definitely a question of "brain over brawn." Certain animals, e.g. dolphins, might possibly be on a similar level of individuation as ourselves. In fact, these very special animals seem to have highly developed reasoning skills. Generally it would seem the reasoning of most of our fellow animal creatures on this planet is deductive rather than inductive.....

C. Shadow Bodies

From what has been said thus far, you understand that there are basically three aspects, or levels of Consciousness, to the Soul in Kabbalistic thinking, but there is more to this saga of the soul. It is claimed that each part has a body called a *Tzelem*, a word meaning "image" or "likeness" which is used in reference to a subtle or "shadow body." The use of the term "shadow" in this instance refers to something which is subtle and virtually imperceptible to all but the most sensitive individuals, whereas the same word is used in another instance in reference to something "dark," i.e. the "shadow" side of ones nature.

Each aspect of the human soul has a "shadow body." These get more subtle and refined as we move up the scale of the evolution of spirit. Thus the *Tzelem* of the *Ru'ach* is more refined than that of the *Nefesh* (the densest of the three), and the shadow body of the *Neshamah* is much more rarified than that of the *Ru'ach*. Since the *Nefesh* and the *Ru'ach* are closely connected with the physical body, their subtle bodies interpenetrate the physical body. In fact, the shadow body of the *Nefesh* is closely enmeshed with even the smallest cells of the body, whereas that of the *Ru'ach* is either centred in the brain, as some would have it, or according to others focussed in the heart. Since the *Nefesh* and *Ru'ach* are respectively connected to *Yesod* (Foundation) and *Tiferet* (Beauty) on the *Etz Chayim*, and these in turn are respectively associated with the Moon and the Sun, this relates with the early Greek teaching that humans have two subtle bodies called a lunar and a solar body.

Looking at the three subtle bodies, we notice that the *Tzelem* of the *Nefesh* tends to be adhesive, literally sticking to anything it encounters. In fact, it attaches itself to any object by linking with it through any or all of the five senses. It tends to create a kind of thread of its own substance, which remains attached to the object contacted. In other words, we become attached to millions of objects through a multitude of these sticky cords or bonds, which, though they are invisible, can be tangible. These strands can be charged with energy or vital force, to the point where they can be felt with the hands. In fact, via these

invisible threads energy is transferred from one object to another. They also store vital force, and when they are strongly charged with this force, they can be used like a hand. This pertains to the phenomenon called "telekinesis," which is the moving of an object without the use of the physical hand.

These subtle bonds can be strengthened through constant attention, will deteriorate as the object fades from the mind, and can be severed through a conscious action on the part of the person practising such a severance. There is however a very important point to realise here, which is that everything, animate and inanimate, be they crystals, plants or animals, including thoughts as well as printed words, have such a *Tzelem*, which stays for a long time after the physical death of the object it was originally connected to. This also applies to thoughts and feelings. These are just as actual as any physical object. In fact, thoughts create forms, and related thoughts will form into clusters of subtle bodies.....

D. The Mantle of Righteousness

Regarding "Shadow Bodies" there is a unique literature in Kabbalah dealing with what is termed a "*Malbush*," a special spiritual "garment." These writings are amongst the most interesting which have survived in the collection of Merkavistic documents. A fair amount of this literature weathered the travails of time, and some has been made available in English, e.g. in the translations of *Shi'ur Komah* material.[6]

The *Sod ha-Malbush* (*Secret of the Garment*) refers to a special vestment which spirit entities have to dress themselves in, acting almost like a skin as it were. It is said higher beings, i.e. angels, have to wear such a "garment" when they descend to a "lower world" like ours, in order to become visible in these lower domains. The following quote from an anonymous Kabbalistic text, the *Sefer ha-Meshiv* (*The Book of the Answering* [*Angel*]), apparently written in Spain in the first half of the 15th century, is most informative regarding angels descending and becoming visible through the power of a special spiritual garment.....

Chapter 4
MAGICAL EMPOWERMENT

A. INTRODUCTION

What many people call "Magic" is in fact a hand-down of early "spiritual survival" systems, which enabled our forefathers to find souls of their own amongst all kinds of hostile conditions and circumstances. That is still its major function today. The English term derives from a root, "*maj*," meaning "great," and the "Great Work" of our own spiritual survival and evolution is the only Magic worth bothering with. Any associated phenomena, or "marvels," are only side-effects and not necessarily good ones.

Part of the trouble with *Kabbalah* and the Western Mystery Tradition as a whole, is the absurd beliefs about it from fictional stories and misrepresentations. For so many people "Magic" means dressing up in important-looking costumes, participating in thrilling rites, where spirits appear, or fantastic phenomena happen, and all the rest of the theatrical performance takes place. That is why we need new approaches to the Tradition based on better grounds of belief, and 21st century outlooks. We need forward-looking people, who will not despise or deprecate the past, but use it to reach the best possible future. We really do need an appraisal and understanding of *Kabbalah* and the Western Inner Tradition, which modern minds and souls can accept with gladness and confidence.....

B. Discovering the *Nefesh*

1. INTRODUCTION

We will now address the ability to "reconstruct" the physical self, and to achieve this, all aspects related to the procedure must be clearly understood. Through the use of these techniques you will literally renew your feet, hands, heart, mouth, eyes, brain, in fact, your entire physical body. In order to initiate this process, we will commence with exercises for purifying and illuminating the hands. As you know, you use your hands a lot, i.e. to greet people and to touch objects. You will learn to dedicate yourself and your hands in such a manner, that nothing is injured or annihilated by your touch.....

2. STARTING PREMISES.....

3. PRINCIPAL ACTIVITIES.....

4. THE MAGICAL WILL.....

5. CONCENTRATION.....

C. Self-Exorcism

William Gray taught that all the problems of life begin and end within oneself, and he maintained that before we attempt to rid the world of evil, we need to get rid of it inside ourselves. This is basically what his "*Exorcism by Effort*" and its accompanying "*Rite of Self-exorcism*" are all about.[7] I should mention that William Gray had lots of doubts and misgivings about exorcisms, and having been his student for fourteen years during which he raised this topic many times, discussed it in great detail, and having perused many case studies, I have to admit that I share the same sentiments. Often the claim that somebody is "possessed" is actually nothing of the kind. People are more often obsessed, and very rarely possessed. In fact, most of the time they are possessed by their obsessions. As it is, our obsessions are products of our own personalities, and while some of these are harmless enough, others might turn out to be extremely dangerous and injurious..... .....".Self-Exorcism" pertains to ridding oneself of ones own "spiritual excrement." The basic premise is that we should not only rid our bodies of our physical detritus, this being vital for the survival of the physical side of our beings, but that we also need to expel the equivalent from our minds, souls and spirits.....

D. The Rite of *Noten Kavod* (Giving Respect): A Doorway to Higher Consciousness

It is not advantageous to work for peace in this world when some inanimate object is more respected and has more value than a human life, or, to put it differently, there will be no end to wars, abuse of the environment, etc., until respect for all manifestation returns to our world. Most people may consider this an impossibility, but that does not mean that those who have the intention of doing something to make this world a better place, should not at least make some attempt in the direction of bringing respect back into this sphere of existence by emanating and giving it from their own persons. The act of honouring all manifestation, from the mineral to the human, should be the first magical and ritual practice taught by any Temple of the Western Mystery Tradition.

This operation has the effect of influencing the environment in the same manner as that of the being of the practitioner. It slowly infiltrates and alters the thought and desire of all life to emanate and give respect to the whole of manifestation, and all its constituent parts. With this activity, peace and serenity are automatically encouraged in yourself, your reality and everything else you may encounter. Here is the practice in which the "Words of Power" are: *Noten Kavod*.....

Chapter 5
THE SCIENCE OF BREATH

A. *Avir:* Universal Life-Force

Very careful attention should be given to breathing, since there would be no life without it. To live in this physical realm, all that is animate (and maybe inanimate objects as well) must breathe, and all serious students should know that there is more to breath than the mere inhalation and exhalation of the physical elements comprising the atmosphere. Our bodies need both breath and food to exist, and the atmosphere is also food. Of course, as Franz Bardon indicated, the atmosphere is of a very much "finer degree of density" than physical food, yet, "according to the universal laws, both of them have the same nature."[1]

Since it is in breath where the power of the magician is situated, I have closely investigated and practised what Bardon had to say about breath. He indicated that when we look at the composition of the atmosphere we realise that oxygen belongs to the element of Fire and nitrogen to the element of Water. The element of Air balances Fire and Water, as the *Sefer Yetzirah*[2] explains, and the element of Earth is the gravity uniting the oxygen and hydrogen. *Avir* (the Spirit or Universal Element), is the mysterious fifth element, the Divine or Causal Principle, which underlines all the other elements, and is also experienced as a Universal Sea of Energy, or Life-Force if you like. As it is in the whole universe, the Four Elements of Fire, Air, Water and Earth, have polarities—the radiative and the attractive. Bardon called them the electric and the magnetic. During normal, unconscious breathing, only the elemental substances required for survival are absorbed by body. With conscious breathing however, different possibilities arise.

Amongst other techniques, one might decide to put a thought, idea or image, in the atmosphere to be inhaled. With conscious breath, it will be absorbed in *Avir*, the Universal Ether,

Universal Life-Force or Spirit Principle, from whence it is transmitted through the radiative (electric) and attractive (magnetic) currents, into the substance of the atmosphere. When this infused substance is inhaled, a double process takes place. Firstly the material components of the elements preserve the body, and secondly the electro-magnetic current, infused with a thought-form or an image, will carry the impregnated air from the blood-stream through the *Nefesh* to the *Tzelem ha-Nefesh*, the shadow body of the Lower Self, and from there it can be carried to the *Neshamah*, the Higher Self.....

B. The Mother Breath

This exercise derives from the "Three Mother Letters" concept addressed in the "*Book of Creation*" (*Sefer Yetzirah*).[9] Obviously the concepts that are of central importance in the *Sefer Yetzirah* are those of numbers and letters. The predominant theory of this text is that the letters of the alphabet, including those comprising the Ineffable Name of God, are symbols of divine power, the combination of which lead to the creation of the material world. In other words, the combination of the Powers as represented by the letters, brings forth physical matter, and the book explains how this is achieved. It is the second verse of the *Sefer Yetzirah* which refers to the twenty-two letters of the Hebrew Alphabet, dividing these into three sections. It reads "Twenty-two letters are the foundation: three Mothers, seven double, and twelve simple."[10]

Looking at the Mother Letters, these being the letters *Alef* (א), *Mem* (מ) and *Shin* (ש), it was suggested that they are "Mother" letters because they represent the three sounds used throughout the ages by all mothers in controlling their babies, but it is also known in some Kabbalistic circles that these three letters refer to a special breathing exercise called the "Mother Breath".....

C. The Complete Breath

One of the most fundamental Yogic practices, the Complete Breath can be considered a "Gestalt" exercise, since it brings the practitioner in contact with the different parts of his body. Again I regard one of the most important components of the practice, to be the ability to smile warmly inside yourself while doing the practice. It has been said many times that "energy flows where attention goes," and this is certainly the case here, even more so when you focus with great friendship on your body.

Now, here we learn the skill behind this exercise in stages, at the end of which you will have acquired the ability to take a "Complete Breath" in the best possible manner. What is more, the process delineated here is also a great meditation exercise.....

D. Advanced Breathing Programme

Your entire existence on this planet is based on breath. That is certainly obvious, but not always clearly recognised since you breathe unconsciously, and are not normally aware how your breathing skills impact on your health, wealth and happiness. All your communication skills are dependent on your breathing ability. Your moods can be controlled by breath, i.e. fast, shallow, intercostal breathing creates anxiety and can lead to tears, while deep abdominal breathing brings relaxation, surrender, openness, etc. Good conscious breathing skills are vital in all meditation and magical work. In this regard, the following breathing techniques should be carefully practised, because they are used to:

1. improve vitality and health and increase the flow of *Ruchaniyut* (Spiritual Power) throughout your being.
2. strengthen concentration, expand sensory perception and increase creativity.
3. build rapport with all life, aid in the building and transmission of thought-forms, and assist one in becoming a transmitter of Life-Force and vitality in this world. In this regard breath plays a vital role.
4. consciously control the quantity and quality of the flow of *Ruchaniyut* between yourself and all life around you.....

E. Taking on the Name

In this technique the Ineffable Name is visualised as if the constituent letters were being written on different parts of the human anatomy. The practice is addressed by Chaim Vital in his remarkable "*Sha'ar Ru'ach ha-Kodesh*.[17]

Now, the use of a custom like "Taking on the Name" facilitates the "drawing down" (*hamshachah*) of a powerful current of "Divine Force" (*Avir/Ruchaniyut*) from the Source, the Eternal Living Spirit, from your "Infinite Point of 'Is'–ness." Each time you repeat the practice, a quantity of this Spiritual Force is drawn into your own being until the self begins to transform, and is liberated from anxieties, repressions, constraints, and ailments. When this transformation is achieved, one is able to communicate this Divine Power to anyone and anything you may encounter in your daily life.

The potency of this technique derives from the repeated inhalation of the *Avir/Ruchaniyut*, drawn from the Eternal Living Spirit. The power must be absorbed from the Divine, and thus the principal perception must be of a great wellspring of Divine Life-Force which you are willing to draw from and having its effects integrated into your own being. So it is extremely important that you start with an exercise in which you unite your consciousness with that "Infinite Point of 'Is'–ness" or "Infinite Point of Radiance," the "Eternal No-Thing," *Ain Sof* or God, which we will now address in greater detail. To work this special alignment, you need to use a little imagination in the same manner as those who have come before us have done.....

Chapter 6
INVOKING DIVINE POWER

A. Introduction

Now I would like to introduce you to the art of invoking and controlling "Divine Power," or as some would say "working with Psychic Energy." To be able to do this in a conscious and controlled manner, you must understand that the "Abundant Power" (*Shefa*— Divine Influx) of the "Eternal No-Thing" is continuously generating and regenerating every single particle in manifestation. This is an endless process in which the entirety of existence is constantly reaffirmed in the *Now*, and in which *Ain Sof* is the *Eternal Presence*. *Avir* (Universal Life Force) emanating from beyond time, space and events out of this "Fountain of Eternal Youth," so to speak, is forming into all aspects of life. In fact, it is powerfully present in everything on all levels of existence.

This "Divine Power" is termed *Ruchaniyut*, and very interesting discoveries have been made about this force, firstly that it does not only form itself into matter (from the most subtle to the gross), but that it flows quite freely through and around matter, and secondly, that the more evolved and aware the materialised aspects (e.g. humanity) becomes, that is its level of Self Awareness, the more it is able to control and direct the abundant flow of the Universal Life Force in accordance with *Will*. In fact, the skill of controlling the flow of creation, or creating a personal reality, is entirely based on the ability to direct this power flow.....

B. Invocation of Subtle Energy

It was Franz Bardon who, in referring to the skin, said: "Our skin has a double function i.e. the breathing and the secretion. Therefore we may consider the skin as a second piece of lungs and a second kidney of the body."[1] The following practice which he titled "Conscious pore breathing" is very effective in the invocation of Life-Force. The manner in which this exercise is presented here is somewhat different from Bardon's, but is one I have found to be most easily and successfully executed.....

C. Practising the Presence: Spontaneous Dance

This technique is a continuation of the earlier preliminary "Invocation of Subtle Energy" practice, in which you build the power in the palms of your hands, then play with it, and finally allow it to move your arms. In this case you simply allow your body to express itself in spontaneous dance in the same way as you let your mouth open and chant spontaneously earlier.....

D. Exercising the Spirit Body

The execution of several techniques discussed in this work, requires the use of both ones physical and "spirit" hands. To accomplish this, you need to regularly exercise your "spirit body," i.e. *Tzelem ha-Nefesh*, in the following manner.....

E. Creating Your Own Reality

1. INTRODUCTION

What I am going to share with you now is certainly very controversial indeed, and quite the opposite to the opinions of those who believe that you have to literally investigate your entire past to understand your current behaviour patterns. Of course, I acknowledge that approach to work well enough, but so does this one which Dr. George Weinberg called "*Self Creation*,"[6] and which is more designed for the individual who is seeking to find the answers inside his or her own being. This approach claims that you do not have to be concerned with the reason why you currently behave in a certain manner. To use Dr. Weinberg's metaphor, one which was reiterated by my own mentor, William Gray, who told me quite coolly "Well Jacobus, it is entirely your business if you wish to ascertain which pebble caused the avalanche," you do not have to know which pebble caused the avalanche in order to deal with the catastrophe. You do not have to find the reasons and answers externally in past events. In fact, from the perspective I wish to share here, you need to know that you cannot blame whatever you are, whatever you do, or whatever happens to you on anybody or anything. You have to accept that you and you alone are responsible for the entirety of your life experiences; that you and only you have created and are creating your own circumstances; that you and you alone can alter them in any way your intentions direct, i.e. "as you Will".....

2. DESIRE INHALATION.....

3. IDENTIFICATION.....

F. Directing *Ruchaniyut*: Spiritual Force

1. PREPARATION FOR THE CREATION OF CONSCIOUS PSYCHIC BONDS

Let us return to the topic of the "shadow body" of the *Nefesh*, and the possibilities of communication and sharing Divine Power with anything anywhere, because of the peculiar qualities of the *Tzelem Ha-Nefesh*, the subtle body of the Instinctual Self. To understand and practise the procedures we will be discussing here, you might want to review the section titled "*Shadow Bodies*" in Chapter 3, with special reference to the *Tzelem Ha-Nefesh*. The "Shadow Body" of your "animal, vegetable, mineral soul" is "sticky," so to speak, and it automatically creates energy bonds between yourself and any object you come in contact with via the five senses, as well as through thought. Knowing this, you can prepare yourself to consciously create powerful bonds between yourself and any chosen object.....

2. DRAWING AND GIVING VITALITY

Again it is important to understand that there is *Ruchaniyut*, Spiritual Force and vitality powerfully focussed in the air, light, colour, in fact in everything, and all of us have the innate ability to work with this Divine Power. Most people do so instinctively in any case, but we will now learn how to work with *Ruchaniyut* in a conscious manner. Remember again that *Avir* is the abundant "Universal Life-Force" emanating freely out of the "Eternal Living Spirit," while *Ruchaniyut* is the transmuted "Spiritual Force" inside everything.....

Chapter 7
FOUR IN THE HEAVENS, FOUR ON THE EARTH

A. Introduction

In many primary Kabbalistic texts the "Heavens" and the "Earth," in fact the whole of creation, are described in terms of the "Four Elements." For in depth comprehension, ordinary Hebrew words have been analysed in accordance with the "Elements," e.g. the Hebrew term for "Heavens" is *Shamayim*, a word which is said to comprise *Esh* (Fire) and *Mayim* (Water).[1] From this it is deduced that the "heavens" comprise the Elements of Fire and Water, and this is sometimes portrayed symbolically as a hexagram inside a circle.....

.....As I am sure you may realise, the "Four Elements" are extensively addressed in the primary texts of *Kabbalah*, ranging from the *Sefer Yetzirah* the very source of much subsequent speculation and practice), through the Hebrew magical texts, the writings of the *Chassidei Ashkenaz* (e.g. Eleazer of Worms), Hebrew Astrological and Alchemical texts, to even medical textbooks, e.g. the beautifully illustrated "*Ma'aseh Tuviah*" by Tobias Cohn.....

In Hebrew the "Four Elements" are called "*Arba Yesodot*" (*Yesodim* in the Zohar), which could equally well be translated "Four Foundations." They are respectively called:

Fire — *Esh*
Water — *Mayim*
Wind — *Ru'ach*
Earth — *Afar*.....

B. Identification with the Elements

To be able to identify and literally become the "Magical Elements" is vitally important. This is usually done by responding in a "sensing" way to what these Elements represent, that is to have a "feeling appreciation" rather than a "thinking appreciation".....

C. Breathing the Elements

The task here is still to acquire, accumulate and control the qualities of the Four Elements, producing and dissolving them in the body at will. We are already familiar with this practice through the foregoing identification practice, but we will need to look more carefully at mastering the skill.....

D. Amplification of the Elements

Having acquired the skill of absorbing the qualities of the respective Elements into your body via your lungs and the pores of your skin, you will now concentrate on drawing these same Elements into individual bodily organs.....

E. Balancing with the Elements

The human body is divided into four principal regions, corresponding to the elements. The feet up to the buttocks, correspond to the Earth Element. The genitals, the abdominal region with all the internal organs such as the bladder, bowels, gall, liver, stomach, etc. up to the diaphragm relate to the Water Element. The chest, lungs, heart, arms and the neck correspond to the Air Element, and finally the head and its organs pertain to the Fire Element.

The following task would be to "load" the four regions in the physical body, with the respective qualities associated with the four Elements.....

F. Projecting the Elements

The Practitioner will now learn how to project the elements. I am once again greatly indebted to Franz Bardon for these exceptional exercises. I have selected only three, as well as one procedure pertaining to mastering the "Universal Element," amongst the many included in his highly acclaimed training course, these being the ones relating to the material addressed in this book.....

G. Mastering the Universal Element

A fair amount has been written regarding a primordial "universal element" in Kabbalistic texts—much of which can be found in the works of those who were also practising alchemists, or at least versed in alchemy. However, our problem here is that while this "universal element" is understood and discussed by modern authors in a fairly simplistic manner, e.g. "ether" as the primordial power behind the "four," and, for that matter, behind all manifestation, the topic is a lot more complex in the primary literature of Jewish mysticism.....

H. *Arba Ruchot:* The Four Winds (Directions)

1. INTRODUCTION

In *Kabbalah* the "Four Elements" have been attributed to the four letters of the Ineffable Name, four Archangels, four *Sefirot*, four directions, the four seasons, the four phases of the Moon, etc., etc. However, attempting to find a uniform set of attributions from primary Kabbalistic literature is extremely difficult, since there have been major differences of opinion in this regard. In fact, nowhere does the statement "there is only one thing Kabbalists agreed upon and that is that they don't agree," apply more accurately than in this instance.....

2. THE SIGN OF A CROSS.....

3. CLEARING THE SACRED SPACE.....

4. DEFINING THE WORKING SPACE.....

Chapter 8
"THE FIVE-FOLD PATH"

A. *Kavvanah:*[1] Attitude or Focussed Awareness

1. INTRODUCTION

Free will and the capacity for inner growth are vitally important in our quests to control our lives, especially when we appear to be so often beset with depression and despair.

Yet, since we live in *ha-Olam ha-Assiah* (the Universe of Action), action is the necessary antidote for depression. Our darkest emotions must be confronted through sincere self-analysis, since the quest for cosmic consciousness is a personal one, which must be realised through personal endeavours. It is however also important to recognise the power of our lower feelings, like fear, anger, and sadness, and their effective use in our lives.

In this section we will encounter *Yichudim* and *Kavvanot*, procedures particularly devised to direct the mind during meditation, prayer, ritual activity, and other exercises. Diligent training is necessary if one is to become truly conscious of the "Divine Design" behind creation. Regular and precise practice is required, with total mental and physical focus, composure, patience and persistence. This is vitally important since there are many dangers in venturing, without proper preparation, into the domain of "Ecstatic Meditation" with its incredible visionary experiences.....

2 *KAVVANOT:* TRAINING THE LOWER SELF WITH "ATTITUDES".....

B. *Devekut:* Divine Union[4]

1. INTRODUCTION

Kavvanah leads to the mystery of *Devekut*, which in turn leads to *Hishtavut* (Equanimity), and further on to *Hitbodedut* (True Meditation), which in turn leads to *Ru'ach ha-Kodesh* (Holy Spirit or Enlightenment), which finally leads to Prophecy, amongst others.[5] When your Intentions are settled, you could, through certain meditations or exercises called *Yichudim* (Unifications), enact a Divine "ascent" into the highest realms, and of course reach *Devekut*.

As indicated earlier, the term *Devekut* is used in *Kabbalah* in reference to an intimate union with Divinity. This is seen as the final step in the ascent to God, although this may be qualified by saying that it is not total union, since such a union cannot be granted to man while still incarnate. Yet, *Devekut* comes as near to Divine Union as is possible while alive on earth. Of course humans cannot experience actual Divine Union or "Mystic Marriage," because they would not be human anymore if they did. A symbolic simulation is the best we can hope for, and how many come as close to it as that? *Devekut* or Communion, a value reachable by every individual while physically alive, is in fact only attained while alone and not through social communion.....

2. PRAYER: AN EXERCISE IN *DEVEKUT*.....

C. *Hishtavut:* Equanimity

After the long interlude with *Devekut*, we now come to *Hishtavut* (Equanimity). For the sake of clarity let us briefly review the "Five-Fold Path" again, referring to different, yet related, states of awakening as measured against the Middle Pillar of the *Etz Chayim* (Tree of Life). These are:

1. *Kavvanah* (Attitude, Focussed Awareness, etc.) linked to *Malchut* (Kingdom).
2. *Devekut* (Divine Adhesion or Union) linked to *Yesod* (Foundation).
3. *Hishtavut* (Equanimity, Unattachment) linked to *Tiferet* (Beauty).
4. *Hitbodedut* (Aloneness, Meditation) linked to *Da''at* (Knowledge).
5. *Ruach ha-Kodesh* (The Holy Spirit, Enlightenment) linked to *Keter* (Crown).

Thus far we have dealt with *Kavvanah* and *Devekut*, referring of course to an individual reaching Divine Union after his or her life-stance is fully recognised and focussed in full consciousness, without being drawn into reactions to external stimulus. In this state you respond but do not react. You will then always respond from your conscious stance, rather than react uncontrollably unconsciously adopting a reactive stance because of the external stimuli. When you become fully focussed in your own being, the following stage of *Hishtavut* (Equanimity) automatically ensues.

Of course, it is important that one should not only understand the term *Hishtavut* intellectually, but that one should bring it into full realisation in ones daily your life.....

D. *Hitbodedut:* "Aloneness" or Meditation

1. INTRODUCTION

Having discussed *Kavvanah*, *Devekut* and *Hishtavut*, we now arrive at the fourth stage in the quest for Enlightenment. *Hitbodedut*, meaning "loneliness" or "aloneness," is a euphemism for meditation, which in *Kabbalah* is primarily a means of attaining spiritual liberation or *Ru'ach ha-Kodesh* (Enlightenment). Thus after your "Focussed Intentions" (*Kavvanah*) have brought about Divine Union or a cleaving to your true Identity (*Devekut*), and you have reached the state of "Equanimity" (*Hishtavut*), the stage of stillness in which there is an equality between good and evil, you can use *Hitbodedut* or Meditation to loosen the ties with matter, and ascend into the transcendental realms, finally attaining *Ru'ach ha-Kodesh* (literally the "Spirit which is Holy"), the term used for Enlightenment in *Kabbalah*.

In order to prepare the subconscious mind for meditation, it is suggested that one should clean the body beforehand, put on fresh clothing of white, black or grey, since bright colours will detract one from ones "Focussed Attention" (*Kavvanah*). The meditation room should also comprise only objects and colours in keeping with the intention behind the specific meditation. Be careful not to speak of your meditations to anybody, except perhaps somebody very close and sympathetic to your cause.....

2. WORD MEDITATION.....

3. ADVANCED WORD MEDITATION.....

4. *YICHUDIM*: ALIGNING WITH COSMIC FORCES.....

E. *Ru'ach ha-Kodesh:* Universal Consciousness

1. INTRODUCTION

There are two words which best express what I wish to discuss here, and these are "Theogony,"[23] referring to the genesis or creation of the gods, and "Divinisation," a term describing the notion that one may realise ones own divine status. This is a most important step in the development of consciousness, in which one suddenly realises that you are God in your true being, and that all existence is the "self-creation" of the One which is "I Am." Now, this is all well and good as an acknowledgement in the mind, but how can this be brought into actuality as a real experience of one's ordinary, daily existence?

To start with, it is important to realise that all the "gods" are creations of the universal imagination and intuition of the cosmic mind. They originate as "realisations" in the universal intelligence of *Ain Sof*, the Absolute or "Eternal Awakeness," which is *Ani*, "Is"–ness, inside us. Whereas *Ain* is the Supreme Presence, *Ani* is Its expression as omniscient, omnipotent, omnifarious, and omnipresent, being able to manifest itself in all possible possibilities, all of these differing realised possibilities being merely different facets of the one "Selfsameness of Being" which some call God, the Higher Self, or others call "I am".....

2. EXERCISE IN ABSOLUTE REALITY.....

CHAPTER 9
MAGGIDIM: SPIRIT MESSENGERS

A. Introduction

We have now arrived at the very important subject of *Maggidim*, that is "spirit messengers. Humans have always believed that "spirits" of some kind have considerable influence upon our affairs with good or ill results, depending on their motivation. It was also believed that we might implore them for certain life benefits, and, depending on viewpoints, the act of asking was considered either magic or religion. One man's religion is another man's magic so to speak. To an ultra-Calvinist a Catholic Mass is "magic" of a nasty, black type, whereas to a Catholic, any theurgic ritual could be similarly classified. In the end it seems to boil down to one human's opinion of another.

Of course, scientists are not supposed to believe in any sort of spirit at all, and it amuses me to see how "ultramodern" scientists are inventing "new" theories to account for "God" as a consciousness behind Life itself. Beliefs of thousands of years ago were aligned with the latest studies, in order to show up those same beliefs under totally new wording. Now, does the scientist's non-belief in "Spirits" preclude the intrusion of such beings in their activities? I do not believe so at all. I think that humans are far more influenced by so-called "spirits" than they know about. Terminology is always a tricky point, but if our behaviour on earth is influenced, or modified, in any way by currents of consciousness coming from outside ourselves, or even released from the infinity within ourselves, then those energies in themselves could be called "spirits," if they originate from "Inner Sources" other than human. To that extent, magic is a fact of life.

This brings to mind medieval magicians invoking "spirits" in their magical circles, supported by textbooks called "magical grimoires," and of course one thinks also of Spiritualism. In the

minds of the general populace, the word "magic" almost immediately invokes images of darkly clad men and women working away at something sinister. Sometimes I wonder what the old legends about "black magicians" really amounted to. How far were they factual? Again it depends entirely on ones definition of "magic." If that means any kind of work accomplished with a definite human intention behind it, then we have as usual, only three kinds. A good intention, a bad one, or just a non-motivated one. If again a specifically "magic" intention involves the employment of "spirits," or invisible "intelligences," deliberately invoked as adjuncts or agencies of the energy needed to accomplish certain aims, then this takes on a different meaning entirely.....

B. Contacting a *Maggid*

The following practice involves the development of communication with *Maggidim*, which today might be called evolving "channelling ability." This is achieved as a result of deep meditation work, and is perhaps the most suitable from all perspectives for the safety and proper growth of would-be Kabbalists and Ritual Magicians.

When you start to meditate you automatically encounter the world of the mind, and it is in this realm that you see various energies as they first show themselves as Maggidic phenomena. Whenever one examines the process of meditation, Maggidic contents are always found in the experience. This means that qualities of "spirit messengers" are inside our psyches, and these begin to manifest the instant we start to meditate. They are part of us, and literally lying in wait in the deepest recesses of our psyches. Of course, *Maggidim* reside in the much loftier realm of the "Universal Mind," which we can also access via our Selves. Every person is able to contact these "Inner Intelligences" via their own minds, souls and spirits. In this regard, you could employ the following procedure to aid you into commencing communion with "Spirit Intelligences".....

C. The Power of Positive Feeling

1. INTRODUCTION

Earlier we made reference to "The Power of Positive Feeling," and the following techniques pertain specifically to this issue. We might note that "Positive Thinking" is actually fairly restricted and a mere fraction of the immense spectrum of the subtle "magical functions" within the human self. *Kabbalah* agrees most strongly that the right attitude is vitally necessary in the process of rightful living, and calls this *Kavvanah* as indicated earlier, but this tradition also knows that an attitude could be only a mental action, with little or no connection to the *Nefesh* of the person, whose emotions might be nullifying all the beneficial thought-power bounced around the brain. Many wonder why their positive affirmations never materialise, despite their most intense efforts with "Positive Thinking."

Of course, we know what a causative influence a very commonplace opinion can be. In many instances a most illusory idea is accountable for the creation of situations we think are accidental. Ideas have immense power, and are constantly shaping our everyday existence. They are the material out of which universes are made or unmade, and a mere mental notion can be the winch lifting you to the very heights or dropping you into a dark abyss. This is why it is so important to understand the manner in which ideas function, since then we can use them to our best advantage in order to attract as strongly as possible that which uplifts us, and rid ourselves of that which limits our lives.....

2. PICTURE SPEECH.....

3. ACKNOWLEDGING AND INVOKING GOD–FORCES.....

4. PSYCHIC BONDS AND THE GOD–FORCES.....

D. *Otiot:* Hebrew Letters as Archetypes

1. GATEWAYS TO HIGHER AWARENESS

In *Kabbalah* it is understood that when the letters of the Hebrew Alphabet, the *Otiot*, are spoken with a suitably associated godly stance or intention, the "spiritual forces" inherent in those letters are invoked and manifested. Every sign of the *Otiot* is dominated by a *Maggid*, a Celestial Messenger. These Messengers or Angels, are rays of *Aur Ain Sof* (the Light of Eternal No-Thing), radiations of the boundless beneficence and qualities emanating from the Divine One.

Since every Hebrew glyph is governed by a *Maggid*, the letters forming words, and the words shaping the sentences of invocations and prayers, combined with the intentions of the utterer of these words, powerfully invoke the "Spirit Intelligences" associated with the letters. Kabbalists understand that these are the very spirit forces underpinning the whole of manifestation, and hence they claim that this mundane creation comprises a combination of the *Otiot*, the Hebrew glyphs, in the shape of names and patterns. Besides their designations and configurations, the glyphs of the Hebrew Alphabet include "quantity" and "magnitude." A Kabbalist can use these letters and their combinations as if they were sublime fundamental "particles." The Kabbalist would penetrate the glyphs finding their principles, then use all the likely combinations and permutations of these glyphs, in order to move beyond the temporal.

The Hebrew letters are understood to be living "Intelligences" with bodies and souls. The written glyph and its verbal pronunciation, comprise the physical part of its manifestation, i.e. the body, whereas in its essence the sign belongs to the subtle realm of "Angelic Messengers." In this inner dimension it multiplies, so to speak, to create the manifested world of words, meanings and objects. In its primal state of emanation, the Hebrew Alphabet is understood to represent the primordial vibrations of the cosmos in that space (*Makom*) where all are one.....

E. *Shemot:* Words of Power

1. INTRODUCTION

It needs to be pointed out that for Kabbalists the strongest source of Divine Energy is the "Divine Name," and hence "Sacred Names" are very popular for their great power. It is said in *Kabbalah* that "a man's name is the essence of his being," and the "Name of God" represents, as it were, His "Person." In this regard we should be clear that all "Divine Names" refer to "Divine Aspects" and not the "Essence" of Divinity, which is altogether beyond any naming.

The Names of God provide the Kabbalist with vast powers, and such notions stirred a lot of uneasiness and disapproval amongst the orthodoxy. Yet we should also note that Kabbalists were in the main very careful when it came to the utterance of Sacred Names, since it became clear to them that indiscriminate handling would inevitably impact most malevolently on the practitioner. Hence the constant warnings regarding proper training and preparation prior to employing any techniques involving the use of "God Names." Some of these Divine Names may not even be uttered aloud, but could be subtly "sounded" in the heart as a meditation, or strongly reflected mentally and emotionally during long, slow exhalations, because it is understood that "the Name of God creates and destroys worlds".....

2. SACRED CHANTS.....

3. MERKAVISTIC & KABBALISTIC MANTRIC MEDITATION.....

4. PRAISING THE ONE.....

5. FORMULAS FOR CIRCUMAMBULATION.....

Chapter 10
ASCENDING IN LIGHT

A. Introduction

It is most important to realise that we are not isolated islands, that we are living in this world, and that the great work is the process of trying to make this world a better place for all life on this planet. To do this, one has to establish oneself as a partner of Divinity. Of course, we should first realise that the world *can* be made a better place, even if it might take considerable effort over a long period of time to bring this about. We should clearly understand that each one of us is the *Messiah*, so to speak, since everyone has the responsibility to act as the "saviour" of him or herself and his or her world.

All of us have to work towards *Tikkun*, the restoration of ourselves and our world, and this is more important than the concept of the *Messiah* as a literal political figure who will alter everything for the better instantly. It has been said that "If you should happen to be holding a sapling in your hand when they tell you the Messiah has arrived, first plant the sapling, then go out to greet the Messiah."[1] Each person, not religious groups and teachers, has the responsibility to improve and better this world for all existing in it, and one should constantly remind oneself of this important task. That is in fact the real secret. We need to remind ourselves that we cannot be completely happy while the world around us is suffering, since however beautiful our " worldly home" is, we are not "*at* home" because this home is unsatisfactory.

I know that you will say "but is everything not as it should be, is it not right and perfect in itself?" Maybe so, but Kabbalism tells an interesting tale. In fact, we addressed this story in the early chapters of this book. It is the story of how God emanated light and formed vessels to contain it, but that these vessels were unable to hold the Light and shattered. Afterwards, the world of material

manifestation was structured from the mixture of shards and the light. The vessels shattered because the "Unbounded Infinite" could not be contained by the finite, and hence there was a fault in the manifested realm, as a result of being disarranged and having malfunctioned. Yet, the process of *Tikkun* (restoration) can be initiated when we are able to increase *Ruchaniyut*, Spiritual Energy, in our world through what is called "mindfulness." If I am mindful of any particular thing, the divine spark within that thing is elevated.....

B. The Procedures of Light

1. UNIFICATION WITH THE HIGHER SELF.....

2. THE BREATH OF LIGHT.....

3. THE *AMEN* BREATH.....

C. *Lekaven Tiferet*: Acknowledging Beauty

Many ways have been suggested to bring us closer to "divine realisation." These range from very complex meditation techniques to prayer, ritual practices and even a range of very simple practices. In the end, the most important ones will always be those which you will find are working for you personally. Obviously the techniques I am sharing in this book are those which have served me well, and which have remained integral to my daily existence.

What is again extremely important in all of these exercises, is that one has to get out of the "mental mode," e.g. constantly analyzing them, or querying whether they are working, or why they are not working, etc. One has to develop a "feeling appreciation" rather than a "thinking" one. Furthermore, one has to adopt a kind of non-caring stance regarding any effects or expectations. As suggested earlier, one simply has to work the various exercises and rituals for the sake of doing them, expecting absolutely nothing in return.....

D. Tracing the *Bet*

1. INTRODUCTION

We have now arrived at practical workings based on the set of permutations of the Ineffable Name termed the "Twelve Banners" in Joseph Gikatilla's "*Gates of Light*"[6].....

2. CONTEMPLATING DEFINITIONS: *GEVULIM* .....

3. ESTABLISHING A BODY OF LIGHT.....

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